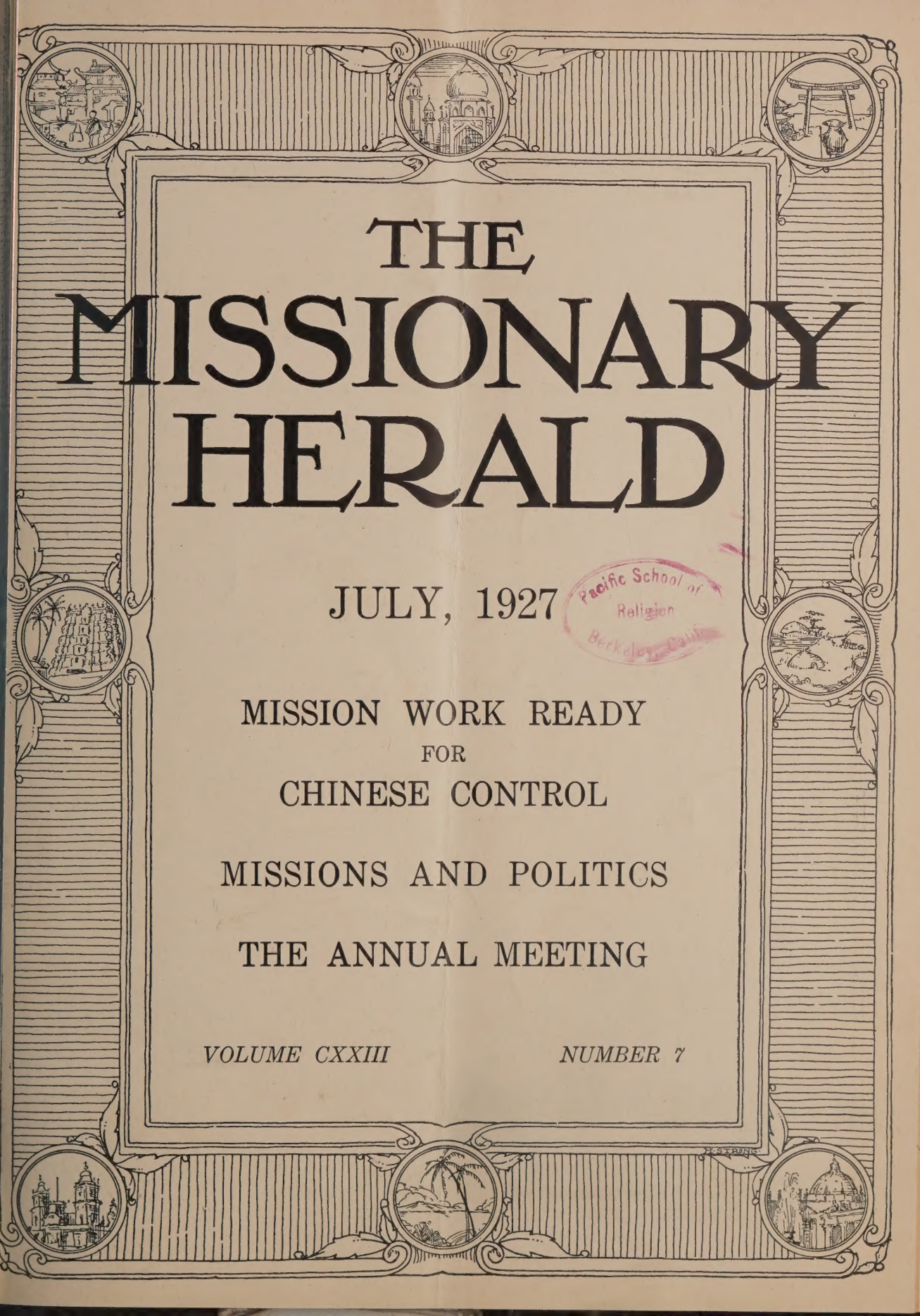




# THE MISSIONARY HERALD

JULY, 1927

Pacific School of  
Religion  
Berkeley, Calif.

MISSION WORK READY  
FOR  
CHINESE CONTROL

MISSIONS AND POLITICS

THE ANNUAL MEETING

VOLUME CXXIII

NUMBER 7

# American Board of Commissioners for Foreign Missions

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*The Oldest Periodical in America*

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Vol. CXXIII

JULY, 1927

No. 7

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# The National Council's China Resolutions

*Adopted at Omaha May 31, 1927*

WHEREAS—the present situation in China seems to us to be of great importance for the future of Christianity, and

WHEREAS—our chief concern is not for the future of missions as such, but for the welfare of the Christian Churches of China, and

WHEREAS—our relation to the Chinese people is one of long-standing good will which we both as American citizens and as members of the Christian fellowship wish to be continued and strengthened, therefore be it

RESOLVED—that the National Council of Congregational Churches reaffirm its confidence in the traditional American policy in China, to wit: independent action, non-intervention, and constructive friendliness; and that we hereby express our strong approval of the patience and sympathy shown in the private as well as the official attitude of the President and the Department of State; and be it further

RESOLVED—that we commend to the further study of the American Board and its Prudential Committee the whole problem of indemnities in connection with the missionary program, looking to the formulation of a policy which shall be in full agreement with the principles which we profess, and which shall furthermore be a clear evidence to Chinese as well as American Christians of our ideals for international adjustments in the Spirit of Christ; and be it further

RESOLVED—that we publicly and definitely affirm our unalterable opposition to military intervention in China and to the use of force in promoting business or protecting missionary work, and at the same time reaffirm our faith in conference and arbitration as a method of settling all international questions, our belief in the inherent right of China's patriotic citizens to determine for themselves the future of their country, and our strong desire that America should immediately take the initiative in moving toward new treaties by inviting China to appoint delegates to enter upon negotiations with American delegates appointed for this purpose, and finally, be it

RESOLVED—that a copy of these resolutions be transmitted by our General Secretary to the President of the United States, the State Department at Washington, the China National Christian Council, and the Officials of the Congregational Churches in China.

## EDITORIAL STAFF OF THE MISSIONARY HERALD

*Editor, ENOCH FRYE BELL, D.D.*

*Associate Editor, ANNE L. BUCKLEY*

*Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD*

## THE OLD DEBT IS WIPED OUT

This announcement was an outstanding feature of the Council Meeting in Omaha and was received with prolonged applause by the friends of the Board. With the full permission and coöperation of the Promotional Council, representing the home and foreign missionary interests in the denomination, it was decided a few months ago to try to raise the seven-year-old debt of \$213,000 that has hung upon the Board as a heavy burden.

It was impossible to make this a typical "campaign." Not a word was put into print. No publicity was given to the effort from the pulpit or by advertisement. A few friends were asked by letter if they approved the effort and their subscriptions were immediately made. The first seven letters brought in over \$35,000. The first forty-one letters gave, or subscribed, a total of \$84,000. The entire number who have shared in this effort is under sixty-five persons, representing the loyal and most interested friends of our missionaries.

The total cost of raising this sum of money was under seventy dollars, expended in stenography and in a few journeys. Three times in these months the impetus seemed lost, but each time a devoted friend came forward with a wonderful gift of ten thousand dollars and each time this new stimulus raised the interest of others and carried us through to success.

It was the understanding at the start that if \$113,000 could be secured from individual friends the Finance Committee would designate a recent legacy and certain other sums not allocated to any particular purpose, to clear away the last one hundred thousand.

The sacrifice and interest of this small group will be a challenge to the thousands of friends of the Board as we enter this great effort of the summer to meet the emergency costs arising in China and the threatening figures of the treasurer's statement.

## SHALL THE BOARD HAVE ANOTHER DEBT?

"CERTAINLY not," a thousand voices will reply, "having rid ourselves of the burden of the old debt which has been hanging about our necks for seven long years, we do not intend to get into that condition again." And yet that is exactly the thing toward which the Board is headed at the present time.

We want every friend of the Board to realize there is a new menace of debt. The unthinkable thing, the unbearable thing is the very thing which is descending upon us like an avalanche. Careful estimates have been made by the treasurers, based upon recent reports from the missions and checked up by a system of averages and close calculation which has been worked out as the result of long experience, and it is found that we are facing a probable deficit on September 1 of \$252,000; that is, this amount must be raised during June, July, and August of this year above what we usually receive. The itemized statement showing how this painful situation has come about is as follows:—

|                                                                                                                                                                                            |                 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| 1. China Emergency expenditures beyond budget                                                                                                                                              | \$50,000        |
| 2. Estimated expenditures beyond budget                                                                                                                                                    | 6,000           |
| 3. Loss due to change in fiscal years of the Woman's Boards' work on account of consolidation, together with special income received last year, not repeated by Laymen's Advisory Campaign | 40,000          |
| 4. Exceptional Legacy income in 1926                                                                                                                                                       | 48,000          |
| 5. Loss in receipts September 1 to April 30 over last year                                                                                                                                 | 108,000         |
|                                                                                                                                                                                            | <hr/> \$252,000 |

Please note the China emergency item of \$50,000. Some such item has been expected during the past three months, but only recently have the details come to hand so that a definite figure could be named. No one who has followed the situation in China will wonder at those figures; rather they will rejoice that they are no larger than appears. We know of a Mission Board which must raise \$200,000 extra to meet the China charge.

Please note also that the consolidation of the three Woman's Boards with the American Board during this transitional period is working against our interests rather heavily. This is indicated by items 3 and 5 above. Right here is where our individual friends must help, and we are sure they will help when they know the facts. There is as much loyalty to the missionaries and their work as ever; but organizational adjustments are under way in the states and the churches which call for new attention and devotion.

Fortunately, the consolidation makes it possible for us to appeal to every man and woman in Congregationalism. We are now all together, men and women, one foreign enterprise, one loyalty, one opportunity, one appeal. The three Woman's Boards came to the American Board free of debt; the American Board has now freed itself of debt. From this time forward it is a joint responsibility.

And surely we can do this thing, if we who read send personal checks, and if at the same time we tell our friends of the peril confronting the Board. If sixty-five persons could make possible the payment of that debt of \$213,000, surely the rest of us, thousands in number, can raise the needed amount during July and August.

A *News Bulletin* of June 15 has been issued, setting forth the facts. Dr. Charles C. Merrill, the Secretary of Promotion for the denomination, is sending a letter on behalf of the Board to all pastors, asking them to see that each church sends in at least as much as came last year for the American Board and the Woman's Board. Many of you will be receiving personal letters from officers of the Board. Humanly speaking, this is about all we can do. The case is in God's hands and in the hands of the friends of the American Board. Our faith is strong.

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# THE ANNUAL MEETING AT OMAHA

Two "annual meetings" in six months and not another until the fall of 1928 lends an elasticity to terminology that must please the most liberal of liberals; and so long as we hold to certain fundamentals—having, for example, our fiscal year close on a fixed date and our appropriations made in a definite period of the year—we can show a spirit of accommodation quite in keeping with the demands of the new day.

Last fall the annual meeting was at Akron, Ohio. This spring it was held at Omaha in connection with the National Council. At Akron full days were devoted to the meeting. At Omaha the Annual Meeting as such lasted but half a day, taking but one session period on Tuesday, May 31, the day before the National Council closed.

It should be said, however, that in a very real sense the information and inspirational features of an American Board Annual Meeting were spread on almost every page of the National Council program. On Thursday, May 26, both Secretaries Merrill and Beard of the Commission on Missions made addresses that pertained to the financial needs of the work abroad, as to the work at home; that afternoon Ray Phillips of Johannesburg, South Africa, spoke upon inter-racial relations and foreign missions; at the men's and women's conferences on Saturday, the 28th, and particularly at the men's and women's suppers that same evening, the worldwide task was emphasized with telling effect; Dr. Banninga's address on "Church Union on the Foreign Field" naturally took its place on the 30th, Monday, the day devoted in part to Inter-Church Relations; the China sectional conference that morning was also a message in itself, and Dr. Barton's address on "Higher Education" Wednesday evening, June 1, was a fitting close to a day given over to education, the last note struck in this memorable Council of Congregationalists.

This method has much to commend it. The spirit of world missions thus permeates the Council, and the Board's contribution touches many who could not attend an all-day, definitely declared, "American Board Meeting." It reveals the unity of mind behind the program of the National Council and makes possible one definite constructive effect. Certainly no better program has been carried through, and no greater proportion of National Council delegates has heard the story from our foreign frontiers. We wonder if a standard for the future has not been set up.

## THE BUSINESS MEETING

The business meeting of the Board probably received better attention than would have been the case had we been granted a full day for our "Meeting." By no means did this prove a mere formality. Dr. Eddy's announcement of the lifting of the old debt of \$213,000 naturally aroused a spirit of enthusiasm which Mr. Belcher's statement of an an-

ticipated deficit of \$252,000 did not quench, but rather tempered with a purpose to prevent the threatening calamity.

Changes in by-laws were made that brought the Board more closely into legal line with the Home Board in this common endeavor. The Commission on Missions was made the promotional agency of the American Board, and its promotional secretary the "Secretary of Promotion" of the Board. A fuller representation of the states in the Prudential Committee was provided for and the term of service of each member of that Committee lengthened from three to four years, though with the privilege of but one reelection instead of two. In addition to that Corporate Membership of the Board which is made up of the delegates of the National Councils, seventy-five were elected Members-at-Large, their term to expire in 1933. (See previous page.)

## CHANGES IN OFFICIAL STAFF

Some changes were made in the list of officers, to take effect October 28, 1927. Dr. Barton's request that he be set free from administrative details was granted and he was made secretary-emeritus, with the expectation that he would continue to give his time and strength to some at least of the thirty-odd lines of international activity in which he has been engaged, in addition to his regular Board duties, and to the completion of such great funds as the Higher Educational Endowment Fund. Associate Secretaries Eddy and Riggs were made Corresponding Secretaries, the former to devote his energies to the task of financial promotion, the latter to share with Dr. Strong and Mrs. Lee the leadership of the Foreign Department, the administrative center of the missionary end of the enterprise.

Dr. Charles C. Merrill of the Commission on Missions was elected to take office at once as Secretary of Promotion, a position, by the way, that he holds in each of the four societies that go to make up the Home Board. All other officers were reelected and the following new members of the Prudential Committee were voted in: *For the term ending in 1929*, Messrs. Charles F. Marble and Charles Burbank, both of Massachusetts; *for the term expiring in 1930*, Mrs. James L. Moore of Illinois, Mr. John G. Talcott of Connecticut, and Mr. Fred W. Sweeney of Minnesota; *for the term expiring 1931*, Miss Elizabeth J. Hurlbut of Illinois, Mrs. W. W. Ferrier of California, Mrs. E. E. Kent, Rev. George W. Owen, Rev. Ashley D. Leavitt, Rev. Arthur M. Ellis of Massachusetts, Rev. Daniel I. Gross of Maine, Mr. R. A. McConnell of New York, Rev. Theodore R. Faville of Wisconsin.

## THE CHINA STORY

The China sectional meeting on the morning of the 30th was attended by as large an audience as that of the business session of the Board the next day.

Dr. Strong as chairman and a dozen or so China missionaries as interpreters of the present situation in China evidently met a real demand, judging from the attention given. The questions sent up from the floor showed not only intelligence, but interest, and the missionaries were kept busy answering them. Mr. Y. H. Wang of Grinnell and Chicago Theological Seminary, a Chinese leader of marked ability and leadership, gave a short, effective address, Rev. Charles Ewing interpreting. Perhaps we can give his message in full at an early date.



DR. LEW

Dr. Timothy T. Lew of Peking held the center of the stage on Tuesday afternoon, the 31st. Dressed in Chinese garb, but with a Phi Beta Kappa key in a conspicuous place, he represented the time-honored scholarship of China, crowned with Western philosophy, science, and literature, and personified the spirit of nationalism that is leading China in the great Revolution started by Sun Yat Sen. He expressed the gratitude of the Chinese for the work of the missionary, and for the Christian movement in China, which owed so much to bodies like that of the North China Mission. To him the American Board missionary in China was of that liberal, progressive type which China needs today, and he asserted with no little emphasis that such missionaries were always welcome in China, and that they always would find a warm place in the hearts of the Chinese, for they "do not serve as they want to, but as China needs them." Such as they are glad to serve on the basis of absolute equality, with none of the sense of superiority that the Chinese cannot abide. They are free from the contamination of foreign aggression and exploitation. Many, in fact, have declared against the Gunboat Policy, unequal treaties, punitive indemnities, and the like. The missionaries, according to Dr. Lew, are the "best foreigners in China."

As for China, now in the throes of new birth as a nation, "America," said Dr. Lew, "must show

infinite statesmanlike patience." It took America seven years to finish its war of Revolution, seven years more to secure a lasting peace, and seventy years for the settlement of the States Rights issue and the establishment of a Union. "What has taken you a century and a quarter to do, you must not expect us to do overnight," said he. "We are packing into a few years several revolutions that you and your ancestors took centuries to accomplish."

Dr. Lew then pled for the support of the Chinese Church in its great task under God of giving China the vital character and faith demanded by the new day. We believe that he felt a sympathy and a will in that meeting that will stand him in stead during many a dark and trying hour to come before China matches her nationalistic program with the ideals and spirit of the Master.

The following resolutions with reference to the support of our Chinese friends were adopted by the Board at its Annual Meeting:—

"The American Board of Commissioners for Foreign Missions assembled in its annual meeting at Omaha, May 31, 1927, and facing the new day that has come in the progress of the Christian movement in China, desires to send heartfelt greetings to the Chinese churches and its leaders, on whom is coming full responsibility for the work transferred to them by the missions of the Board. We hail with joy this token of the fruits of missionary labor and this pledge of Christian establishment in the area of what was begun as a mission enterprise. We wish to assure our brethren of these churches that they have our confidence and affection, our brotherly solicitude and good will as they assume their larger burdens. We realize somewhat the anxieties and trials involved for them in these disturbed times, and carry them peculiarly on our hearts in prayer and desire. We have no other thought than to stand back of them in their undertakings, to continue unbroken appropriations in aid of the work which they are now to carry on, and to seek counsel and coöperation with them as to the working out of these transfers of responsibility.

"We anticipate that they will plan and strive for increasing measures of self-support in the maintenance of the institutions and enterprises committed to their care, and we look forward with gratitude and rejoicing to see the Christianizing of China the accepted task of the Church of Christ in China."

#### THE NATIONAL COUNCIL'S BEST

The success of the Board's part of the program was due in no small measure to the high quality of the National Council itself. We cannot recall a better one, from the standpoint of personnel, moral purpose, unity of spirit, and devotional atmosphere. Dr. Maurer's noon hour service of worship was a true expression of the mind and heart of this great Christian Council.

## OUR NEW CORRESPONDING SECRETARIES

**A** LONG way back, in the beginning of things, the Board had to find a title for those officers who served the missionaries on the field and the ministers and "constituency" at home. As these men did practically all the writing at the time, no more fitting title could be applied to them than that of "Corresponding Secretaries," and such has been the official and honored cognomen of the leading men and women in the Home and Foreign Departments ever since.

To be elevated to such a position in these two important departments of Board activity is indeed an honor, and *The Missionary Herald* is more than pleased with its task of announcing the conferring of this high degree upon Secretaries Brewer Eddy and Ernest W. Riggs, each of whom has been peculiarly successful in his sphere of work.

Dr. Eddy is the financial promoter of the Board. His is the task of cultivating individual givers, and of helping promote the united apportionment program in the churches. His financial instincts and

promotional ability carry him into the field of special money-raising in behalf of missionaries whose plans have been approved by the Prudential Committee and conform to the policy of the Promotional Council. All this and more, coupled with rare gifts for public work, make Dr. Eddy a leader in his line. No Board could have better.

Secretary Riggs is also of Corresponding Secretaryship calibre. Administration is his forte. In this he got his start a century ago, when his grandfather, Elias Riggs, began his missionary work. He got no little experience himself at Harpoot as President of Euphrates College; and during the past six years his labors as Associate Foreign Secretary of the Board have added still more to the finesse of administrative skill required in the task of "conducting correspondence" with the missions. Born and bred a missionary, and trained in mission and Board methods of work, Ernest Riggs will go on to greater things because of this encouraging honor conferred upon him.



SECRETARY EDDY



SECRETARY RIGGS



© Bachrach

DR. AND MRS. FRANCIS E. CLARK

*In Memoriam*  
FATHER ENDEAVOR CLARK  
WORLD-KINGDOM BUILDER  
LOVER OF ALL MANKIND  
STILL  
GOING ON WITH GOD

# THE WORLD WINDOW

By C. H. P.

## INDIA TURNING TO CHRIST

We trust our readers will appreciate the extraordinary situation in India whereby the educated classes increasingly, even rapidly, are turning to Christ as the social and spiritual hope of their land. As Dr. Stanley Jones points out in his widely read book "The Christ of the Indian Road," while rejecting our civilization as materialistic and selfish, and disregarding the Church as credal and sectarian, the thinking minds of India are drawn to Christ as a Person, and are finding in His teaching and example the solvent of their woes. Dr. Jones' representations are confirmed by A. M. Chirgwin in an article reprinted by the *Living Age* from the *London Quarterly Review*. In dealing with religious trends in India, Mr. Chirgwin speaks of the numerical growth of the Church (22.5 per cent in the last ten years), but holds that the significant thing is "the almost complete capture by Christ of the citadel of Indian thought." He holds with the missionaries of the more advanced type that what India wants is the Truth, not the Western formulation of it. "What she needs is to get hold of the great fructifying ideas of Christianity, and she herself will express them in time with her own æsthetic heritage." Finding that Christian ideals and standards are already now widely accepted by educated non-Christians, he quotes a leading Brahmo-Samajist as saying recently, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ; there is no one else in the field."

We ask our readers to consider whether a missionary magazine, or any magazine, as for that, could contain a more important announcement than the above.

## A HINDU WOMAN'S EXHORTATION TO CHRISTIAN WOMEN

Among the many evidences that Christ is drawing the thoughts of educated Indians to himself is an address to a gathering of Christians by Mrs. Sarojini Naidu, the woman who last year was elected President of the Indian National Congress. A number of girls from mission schools were present, and in words addressed especially to them she showed much knowledge of Christianity as she urged them to be faithful to what its Founder taught of the duty of service. Among other things she said:—

Let your message be to all of life, that in the love of Christ is healing for the wounds of humanity. Remember that Christ is not merely a Jew who was crucified. The cross is the expression of all the love that has ever been made incarnate in the world, of all the sacrifices that have ever tried to redeem the world from sorrow. In fulfilment of the law of Christ strive to be in your

own lives those who remember their duty as members of one another. Do not, like the murderer, Cain, say, "Am I my brother's keeper?" When God says, "Where is thy brother?" say to him, "Lord, I am my brother's keeper and I have brought my brother from his sin into the salvation born of thy love and peace."

## THE *Why* OF LIFE—A PERSIAN WOMAN'S ANSWER

"Here I am, educated, with my mind trained, but with nothing to answer the questions of my heart about life and God. Mohammed says: 'Come to us by the sword; if you will not come, suffer by the sword.' I see no reason in that, I see no reason for this veil, I see no reason why women should not be educated. There is no reason in any of it. Mohammed was not right. He answers nothing in life. I have been reading the Gospel of John. I could read it all day long had I any one to help me. Therein only I find an answer to life, and there only does a man, Christ Jesus, seem to speak the truth of life. I want to train for medicine and go back to Persia. Service is Christ's message and that is the *why* of life."

*Words of a Persian Woman,  
quoted by "All the World"*

## RULES FOR PROMOTING ILL FEELING

Mr. Merle Davis, in a recent report on Observations in China, gives some rules by which many Western people govern their conduct in that and other Oriental countries:

"Never apologize to an Asiatic unless compelled to do so. Do not say 'Thank you.' Do not say 'Please.' Do not say 'I am sorry' or 'I beg your pardon.' Never give an Asiatic the right of way; take it yourself. Do not use the other man's language; make him use yours. Never speak to an Asiatic socially in the presence of other white men. Never be seen by an Asiatic to do any manual labor. Never eat with an Asiatic or invite him to your house."

## PROHIBITION IN JAPAN

Increased interest in temperance reform is reported from Japan. Hitherto Christians were the leaders in the movement, but the Buddhists have now organized a National Temperance Association. Six "dry villages" are reported. One of these recently voted that for five years strong drink shall not be used. The money saved in this way, about five sen (equal to two and one-half American cents) a day for each of something over three hundred families, is to be used to pay off the bonds of 35,000 yen (\$17,500) issued to raise funds for a new school building. The eight liquor shops of the village vol-

untarily gave up their business and the resolution is being well observed.

#### PROGRESS IN THE SUDAN

News reaches us of the remarkable growth that has attended the work of the Church Missionary Society in that part of the Sudan where a division of the diocese of Uganda has led to the formation of a new diocese to be known as that of the Upper Nile. In the previous year 18,438 persons were baptized, of whom 15,000 were adult converts. There is a total membership of 165,000, served by 5,200 pastors and teachers in 2,600 churches. The new diocese, which is in the territory north of Lake Victoria, contains a population of over two and a half millions. Owing to the prosperity of the cotton trade, all the native work is self-supporting. The Christians are building their own schools and churches, and supporting the mission hospitals. They buy reading-sheets, Scriptures, and hymn books in surprising quantities. At one depot alone £6,500 worth were sold in two and one-half years.

#### THE REVOLT OF ASIA

The Brussels Congress, where so many nations lifted up their voices in protest against their oppression, the Berlin correspondent observes, did not content itself with empty manifestoes. Its central purpose was first of all to liberate Asia from the yoke of European imperialism. China was considered the focus of the Asiatic movement. That country, in whose fate every nation of Europe, as well as the United States and Japan, is vitally interested, was the principal topic of discussion. The most important resolution was one read by the English trade-union leader, Becket, drafted jointly by the delegates from India, China, and Great Britain, defining the program of labor and its parliamentary representatives in those three countries.

#### GLIMPSES

The last census report of Mexico, to the dismay of the government, reveals a decrease in population. This is said to be due largely to the migration of over a million laborers to the United States.

Will Hays, motion picture arbiter, according to the "Presbyterian," has had his entire worldly possessions appraised and contributed 10 per cent of the total to the \$15,000,000 raised by the Presbyterian Church, U. S. A., for pensions for ministers.

Persons acquainted with the history of missions in Madagascar may, if visiting the new Liverpool Cathedral, find in "The Noble Army of Martyrs" portrayed in the great east window a representation of Rasalama, the first of the Malagasy Christian martyrs, who was speared to death in 1837. Her picture also appears in the window of a chapel at Eaton Hall, Cheshire, the residence of the Duke of Westminster.

*The Uganda Church Review* says that, while the demand for instruction is as great as ever and the area of missionary work is considerably enlarged, there is real cause for anxiety in the rapidly increasing wealth of the people, since there is not a corresponding advance in moral self-control and sense of responsibility. There is a tendency to spend on clothes and imported luxuries money that has been easily gained, and to forget matters of permanent value.

The Japanese ambassador to Brazil states that there are now in that country sixty thousand Japanese and that its government is willing to admit many more, the only condition being that they go on the land and so help in the development of the country's national resources.

The "chain letter" has reached Japan, and has become such a nuisance that a fine of five yen has been made the penalty to which any person sending one has been made liable. Superstitious people are in fear lest, by obeying the postal regulation, they will suffer from the curse invoked upon those that "break the chain."

The year 1926 was a record year in evangelistic results on Baptist foreign fields. Final reports indicate that 23,047 converts were baptized. This is the largest total ever recorded in a single year in the history of the Foreign Missionary Society.

It is announced that fifteen hundred new schools are to be established this year in Spain. If this promise should be kept, it will not go very far towards meeting the needs of a country where about half of the adult population is illiterate. Because of existing deficiencies in Madrid alone, more than two thousand teachers would be needed to provide adequate instruction for the school children of that city.

# MISSION WORK READY FOR CHINESE CONTROL

By ROBERT E. CHANDLER

*We can think of no better way of introducing to the friends of the Board our new secretary in the Foreign Department than by giving a message that he prepared for the public press a few weeks ago. Mr. Chandler, as secretary of the North China Mission for several years, has been peculiarly well placed for a study of his subject. His convictions are born of rare experience with the Chinese leaders themselves.*

FOR missions are not in China to maintain missions permanently; American church enterprises carried on by Americans. They are there to win Chinese Christians, and to plant Chinese churches. The American Board does not care about establishing a large number of Congregational churches; it cares about the growth of the Chinese Church. It is the living, growing Chinese Church that is the aim and end of the whole process, so far as American missions are concerned. Here is the "Princess," as a Chinese Christian said, "who will one day take her place in dignity and in beauty. On that day the Nurse (the Christian Church of the West) may, with joy and confidence, relinquish her loving task."

No one imagines that the day has fully come; but we look for it. Is there a Chinese Christian Church today? Is it directing itself? Is it thinking? Will it grow of itself? Will it stand in these turbulent days? These are critical questions. Some are being answered. We shall see great answers, I believe.

Will the Chinese Christians pay the bills? This is a practical question. They have been slow, we may as well admit, in the matter of "self-support," so-called. But it was not support of churches or institutions which they had themselves planned or started. So, naturally, they were slow. Here and there Chinese Churches are going forward with complete independence and splendid vigor. But the Chinese have yet to decide exactly what kind of churches and other institutions they will carry forward generally. Economic conditions have to be faced. Three-fourths at least of all the church members are farmers. Chinese farmers live on a very narrow margin, in good times. Some village churches are so poor they can hardly pay the upkeep of a church building, to say nothing of calling a paid pastor. Perhaps a village school and a Christian schoolmaster are the best rallying-point for village Christians.

An unpaid lay ministry will surely be largely used in the future Chinese churches, both in the country and the city. In the meantime it can be stated, that of the whole mission work carried on in North China—churches, schools, hospitals, and other institutions—one-third the expense (apart from support of missionaries) is now paid by the Chinese. Yes, they will pay the bills, in due time.

What is more urgent, they will provide the leadership. They have begun to do so, with leaders of

remarkable quality. Today, perforce, the Chinese are alone on the job in many places. Securing leaders requires years of preparation. Many missionaries have been wofully slow in this; they have trained only "helpers" of themselves in the work. The day has now come—it has burst upon us in China—when the situation is reversed. Chinese, only, can lead in the Christian enterprise, and missionaries, if they are to help, must be "helpers." But some missionaries have long been trying to prepare for this day, seeking and training leaders, and sharing responsibility. The North China Mission of the American Board, thirteen years ago, went out of existence as a working organization. It was done voluntarily, not under pressure. The whole administration of all the work was turned over to joint bodies, of Chinese and Americans. Chinese were usually in a large majority. The joint councils allocated personnel; they called missionaries, both new recruits and those to return to China after furlough. They have made up the budgets and handled all the funds.

With this sharing of administration has come, gradually, Chinese leadership. Within the past three years Chinese have come into most of the important executive and supervisory positions. And Christian laymen, not employed workers, have been taking up larger responsibilities.

In educational work especially have leaders proved themselves. Chinese are now principals and directors of the most important mission schools. They have held the boat steady when the currents of the student movements swirled about. The schools have been securing registration with the Peking Government. The educational regulations of the Cantonese or Nationalist Government, if that should come into control, are not essentially different.

If today the Chinese Christians are being pressed to carry all the leadership, and do all the actual work—as the temporary "general withdrawal of missionaries" of the American Board announced by cable from Tientsin indicates—they are ready for it. The administrative machinery is there, and in their hands. It can be done. It will be well done.

Chinese will make mistakes. But not any more than Americans. It is often assumed that an American who goes out as a "missionary hero" is thereby shielded from error! The myth needs to be exploded. And we can afford to be patient now with the mistakes of Chinese Christians.

They want the help of the American missionaries. They are saying so plainly. In many places the Christians have seemed to be weak and voiceless. The extremists and the anti-Christians have, in the reports, had all their own way. But witness in Foochow the pro-Christian parade recently reported—a thousand students opposing the proposed confiscation of Christian schools! And their protest received government and popular approval. In North China the present withdrawal is evidently precautionary, and may be for a short time only. Individuals are staying by, as all over China. Mission-

aries who stay or who return will be on a different status. It will be a far better status. They will be invited guests; and their privilege of doing religious work granted by the Chinese people, as to Chinese Christians.

Faint hearts will fall away. So will "rice Christians." Every day the Chinese Church is meeting new trials. But beyond question it will come through these fiery upheavals purified and greatly strengthened. The missionary body, too, will be purified. It is a great day for Christians in China.

## ANOTHER MESSAGE FROM CHINESE CHRISTIANS

*Dr. Charles Stanley translates for us a statement sent on April 12 to the Prudential Committee by the Tientsin Association of Chinese Churches—the "Hua Pei Kung Li Hui."*

**D**URING the month of March, within the War Zone about Nanking, there was an unfortunate misunderstanding between Chinese forces and units of the American and British navies, with the result that a strain was put upon otherwise friendly relations. Thereupon, in accordance with consular orders, American Board missionaries began to evacuate their stations in order to avoid all possible risks.

We Chinese Christians feel much distressed over this unfortunate situation and wish to signify to the American Board our attitude in the matter.

We consider the missionaries who represent the American Board to be our good friends in the love of Jesus—in the helpful associations of religious experience, in spiritual coöperation, and in the friend-

ship of love we are forever at one. We pray that the two great republics of China and America may grow closer and closer in their mutual relationships and may ever walk in the paths of peace.

We do not wish to convey the impression that because of this incident we have any desire to break away, or to discontinue our coöperation together. We Chinese Christians are saddened and depressed at this temporary separation and earnestly hope that China and America may be able ever to preserve their relations of intimate friendship.

For fear the American Board and its friends and co-laborers in God's work may fail to understand the real facts in the case, we wish to make the above statement.

## WORRYING ABOUT AMERICA

**R**EV. HAROLD S. MATTHEWS of the Porter Middle School in Tehchow, Shantung, China, sends what he terms a "colorless" report. He says: "The tone is not blue; the message is not 'red'; the situation is not black; the foreigners are not 'yellow,' but the general impression created by it ought to be optimistic and rosy; for that is what the present situation actually is. Proud, indeed, we are of the Chinese leaders who are taking hold of the plow."

This report says that the hospitals in Tehchow are open and busy as usual. The teachers of the Grace Wyckoff Memorial School for Girls opened school on May 7. Class work in the Porter Middle School started April 29, with 140 boys back and

more coming. The members of the Executive Committee are hard at work and carrying their extra loads in a fine way. The Porter Middle School has been accepted for registration with the Government Board of Education. This is the New Day in China, Mr. Matthews feels, and he is not worrying about the Chinese. "I am worrying about the supporters of mission work (in America), who will take this opportunity to think their job is done," he adds. The Chinese leaders for years to come will have to have financial support to carry on these institutions built up with American money. "Now is the time for America to be more loyal than ever to new China as it guides the future development of mission work."

## CAN AMERICA BEAT THIS?

*Some extracts from a letter to President Stuart, of Peking (Yenching) University, by Richard H. Ritter, concerning the religious life of the students of that institution which represents the best of union effort on the part of the various Boards at work in North China. Mr. Ritter is instructor in the Department of History at Yenching.*

OUR students are sober, serious, dignified, courteous, industrious, and eager for learning to a degree unknown in colleges with which I have been associated in America. I have never seen or heard of a drunken Yenching student; even smoking is rare, as is indecency or open impurity.

Practically all students are idealistic, Chinese especially so at present. But I believe our Yenching students have an unusually pure form of idealism. Their patriotism is intense, not always well-directed, but on the whole admirable. Their intelligence and capacity in handling delicate situations is also, at times, extremely commendable. The student patriotic movement has been well handled and the results for China have been excellent. As one direct result, the Mixed Court in Shanghai has been returned to China; and more generally, national patriotism has gained undreamed-of power for good. It is a splendid example of non-violent coercion, and the Chinese students (among whom the Yenching men have been conspicuous for their sanity) are to be congratulated on their intelligence and self-restraint in dealing with these political issues. If appreciation of one's enemies' good points, fair treatment of them, patriot-

ism, sacrifice, sanity, good judgment, and social idealism are Christian virtues, then again, I say, Yenching students are the equal of any I have ever seen. That these virtues are, in part at least, a result of the Christian training many of our students have had at home, in school, and here at Yenching, I cannot doubt.

The Christianity on which most of our Christian school graduates have been brought up is challenged at every turn. It is claimed to be hand in hand with the imperialists, capitalists, militarists; it is accused of being opposed to science, superannuated, disbelieved in by the greatest minds among Westerners; it is said to be always on the side of conservatism; it is said to present nothing in the way of morality which is not already contained in the teaching of the great Chinese sages. Ideas such as these assail our students from right and left; the pressure brought to bear by friends, families, patriots, public opinion in general, is so enormous that one wonders how in the world there are any Christians left, and pays all honor to the chosen few who are able to stand the strain and still keep a strong and beautiful faith.



YENCHING A-SHINING IN THE DARK



A SNAKE-GOD

## HAIL TO THE SNAKE!

By ISABEL B. ROSE

*The author of "Red Blossoms" and "Our Parish in India" (Revell) needs no introduction. She was some years in India before her marriage to Mr. Rose. She gives here a glimpse into a religious practice that is not often spoken of.*

"Oh, Mudumsahib, come and see our lovely big cobra, won't you? Do come, Sahib, Mudumsahib.

The kiddies crowded about us eagerly, their brown eyes sparkling with excitement and friendliness, just like American kiddies wanting to show off their Christmas tree. Well, we did want very much to see the cobra, for this was the day after "Nagpanchmi," which, being translated, means the "Snakey-fifth"—of the Hindu month Sravana, which falls some time in our July or August. And Nagpanchmi is one of the big festivals in our part of India and practically all over the land, when King Cobra is worshiped and propitiated.

Piloted by a bright boy of ten or twelve, and accompanied by a crowd of other youngsters, we made our way in between the poor mud houses and stepped over streamlets of waste water and came face to face with . . . a mud image of a cobra, his long body stretched out on the ground in zigzag fashion, and his head and hood standing upright. We had met the real thing on more than one memorable occasion, so we felt no fear of this symbol, and certainly no inclination to fall down and worship him. At his tail five small mud cobras faced him. All of them were daubed with red and yellow powder, and little hollows made in the ground were filled with milk and clarified butter. At the head of the

big Nag was an ant hill—the spot for the image had no doubt been chosen because of this—and little holes in it were also filled with milk and butter. This had been done the previous day, so the eats were stale and dirty-looking and swarming with flies.

The people in this "South Bazaar" are very friendly with us, because our school there has been maintained by the mission for many years. They smiled and salaamed and were much interested in our interest in their doings, and they invited us to visit them. In one house we saw two cobras painted on the wall with crude red paint, which showed up beautifully against the whitewash. They really looked like curly-wurly figure eights. The women sometimes make garlands of cotton wool and stick them on those painted nags.

This whole question of serpent-worship is extremely interesting because it is found in every country where snakes have their habitat. Curiously, too, it seems to appeal specially to women, and has a whole host of significances, which vary according to locality. The root probably lies in fear and in a wish to propitiate, and the origin of the cult in our region is given as follows. A Brahman inadvertently offended a cobra, who immediately bit him and his family, left them dead, and proceeded to the village, where a married daughter lived, in order

to kill her also. But she was evidently a wise and wily lady, for, seeing him approach—although she knew nothing of her father's tragedy—she bowed down and worshiped him and presented him with milk and butter, which attentions so warmed the cockles of his old heart that he confessed his crime and made handsome amends by escorting the weeping lady to the paternal home and supplying an antidote which brought her whole family to life again. Since that time it has been considered a good "accident insurance policy" to follow the worthy lady's example every year at Nagpanchmi, and thus make sure that for the ensuing year the household will be safe from snake bite.

In country places saucers of milk are often laid out in snakey localities, in the hope that a real live cobra will come and partake of the refreshment provided. If he does, this is an excellent augury for the host and his family. A Brahman friend of ours tells us that in a village near his home the people go out every Nagpanchmi to a little hillock where dwells a well-known cobra. He and the headman have been on familiar terms for years. A flat dish of milk is laid on the ground, the headman calls the cobra, and . . . sure enough . . . something is by and by seen moving among the stones, and the snake slithers along and laps a little milk, while his friend salutes him and whispers sweet snake secrets in his

invisible ear. Our Brahman says that with his own eyes he has seen the cobra glide over the loose garments of the headman as he knelt on the ground. Then, to the mutual satisfaction of both parties, the nag returns to his hole and the headman, accompanied by the admiring crowd, returns to his village.

Besides being a god in his own right, the cobra also appears as attendant on the greater gods. Vishnu is believed to go to sleep somewhere underground, reposing on the thick-coiled body of the thousand-headed cobra, for four months every year. A cobra is supposed to have sheltered the Buddha as he sat under the bo-tree trying to find enlightenment. He is also a canopy for the "Lion-Man"—one of Vishnu's incarnations. And naturally, because of religious reverence, few Indians are brave enough to kill a cobra, and thus, mayhap, bring down a god's vengeance..

I remember once a great hubbub at a wayside station where our train stopped. We got down to see what the matter was, and found that a sweetmeat-seller squatting on the ground and leaning against the wall had suddenly discovered a cobra lying behind him. But not a single person in the station would lift his hand against a "holy" life, so they simply kept him in sight till the train pulled in, and the fireman, who was not a Hindu and therefore had no qualms about attacking a "god," soon dispatched him with an iron pole.

## MOSQUITO-VILLE, SOUTH INDIA

By EMMONS E. WHITE

*Mr. White is located at Aruppukottai, an important "evangelistic" center of the Madura Mission. Though much of his time and strength have to be given to secondary education, yet he finds time to keep in touch with just such villages in his district as he describes.*

*Mr. White is supported by the old Tabernacle Church of Salem, Mass.*

IN "Mosquito-ville" there are no mosquitoes! I know, because I lay awake awhile in my bullock cart there last Saturday night and one was all I could find. Probably nobody in America ever heard of "Mosquito-ville." But it is on God's map just the same. A little village of a few hundred farmers, about fourteen miles south of Aruppukottai, in the black-soil region.

Last September the Church Committee wanted Mr. Spiritual Eye, teacher, and his wife to go and tell the farmers there about Christ, about whom they had never heard before. In that village there are forty Nadar (middle-caste) families. Around Aruppukottai their caste relatives have become Christians by the hundreds. Spiritual Eye, too, originally came from the same community. He is not a man of great intellectual attainments, but he is diligent, faithful, and really "spiritual"—which is the main thing.

At first there was no house at Mosquito-ville for

Mr. and Mrs. Spiritual Eye to live in. So he had to walk the four miles from his home to the new village often, over the burning fields of South India, to proclaim to these simple farmers "the unsearchable riches of Christ." So well did he do his work that early last April I had the pleasure of going there with the Indian pastor and baptizing four whole families of the Nadar caste. Not only that; so eager were the people to have their own teacher and prayer-house, that they gave a piece of their own land for a site, and themselves built the mud walls of what was to serve as both prayer-house and teacher's house. The heavy October rains washed down these walls, but steadfastly the people built them up again, hoping that somebody would help them to meet the expenses of the room. A good friend in America did so last May.

When I went there Saturday, I found a neat little red-tiled, roofed building. And what was more, I met enthusiasm everywhere. Some thirty

excited schoolboys led me in procession with gaily colored paper flags and much ill-tuned but lusty singing! And that night—! What do you think of a prayer-meeting attended by a fife and drum corps and half the village population? It was both easy and inspiring to talk to a crowd like that about Christ.

In all this, the quiet but effective work of Mr. and Mrs. Spiritual Eye was evident. Fifty more

Nadar converts will be ready for baptism before the end of this year. And it will not be long before the whole community will be won over to Christianity. In two other villages close by the same good work can be done if we can find funds for more "Spiritual Eyes" and buildings for them to work with.

So "Mosquito-ville" is one of the bright spots in our landscape at Aruppukottai.

## REMINISCENCES OF JAMES L. BARTON

### VII. MISSIONS AND POLITICS

THERE can be no controversy over the regulation of practically all mission boards and societies that their missionaries shall absolutely refrain from interfering in political questions and controversies in all countries. It would be intolerable for missionaries in any country to meddle with questions that belong to the people and to the government of that country to settle. The missionary is expected to be loyal to the government of which he is a guest, whether or not he approves of that government. He can take part in no revolution or propaganda against the existing government, however much that government needs reforming. These statements sound like axiomatic truths of missionary work that call for no explanation and admit of no discussion.

There is, however, a wide No Man's Land in which diplomacy, politics, and the work of the missionary are strangely mingled. When missionaries began work in Japan in the fifties, the Shogunate was in power. The earlier schools were attended by the sons of nobles, and one of the chief studies they were eager to pursue was constitutional government. The texts of their lessons were the constitutions of Western nations. Twenty years later Japan established constitutional government based upon the governments of the West. Were missionaries in the fifties interfering in the politics of Japan?

In Turkey, Western colleges under missionary direction taught, among other things, world history, political economy, and the science of government. Students from these colleges comprised the first Bulgarian Cabinet when Bulgaria broke away from the control of Turkey, and students from American colleges were most conspicuous in putting into operation the constitution of the new Bulgaria. These courses in world history, political economy, and the science of government were absolutely essential if the schools in Turkey were to give a real education to the students who attended. This program was inevitable, was welcomed, and was not politics, and yet from it have come great national changes of fundamental significance.

Missionaries in China a few years ago were in the midst of the revolution that overthrew the Manchu

Dynasty and established in its stead a Chinese government. The students in mission as well as national schools were among the forces engaged in the revolution. The sympathy of the missionaries was undoubtedly with the Chinese. While they were unable to restrain the enthusiastic patriotism of their students, they refused to permit them to store arms upon school premises or to drill on mission grounds. Because of their neutral attitude, they came near to calling down upon themselves in some places the enmity of the revolvers. When the revolution became a recognized success, the missionaries quickly acknowledged the sovereignty of the new order. No other safe policy can be followed in cases of this character.

#### PACIFISM, A CASE IN HAND

The missionaries and the churches that support them are followers of Jesus Christ, and all have a fundamental belief that the Gospel of Christ has for its great end the creation of a world of peace. Millions of His followers believe that they cannot be true to Him and engage in or advocate war. They look upon war and the preparation for war as unchristian, and so missionaries preach a gospel of peace, sometimes of unqualified pacifism. But the creation of a large navy and army is a subject of the political discussion of our day. Shall the pulpit keep silent upon what it concedes to be a fundamental and greatly needed truth because, forsooth, politicians are divided upon the question?

In the early part of 1927, the Japanese Parliament was considering a new law for the regulation of religion in the Empire. Among many reasons given for the need of such a law was the declaration that there were religious leaders in the country who preached pacifism as a tenet of their religion, all of which, it was said, was against the genius and requirements of the Japanese Government. The law, therefore, was intended to make provision that in cases where there was promulgated a religion in opposition to the government, such preaching and such religion might be suppressed. In the earlier

days the charge was made against Christianity that those who accepted Christ recognized Him as superior to the Emperor, thus transferring their chief allegiance from the supreme ruler of Japan to Jesus Christ, their Redeemer and Lord. That charge was largely overcome because of the bravery exhibited by Christians in the wars with China and Russia, but it must be recognized that on the subject of pacifism there is a point where religion and politics clash. The solution is not easy to find, but shall we say to the Christian missionary that the gospel of peace and good will shall not be boldly preached because armament and preparation for war are a part of the political life of the nations?

All this raises the question: must the advocacy of a great Christian principle be abandoned because some political party, or perchance some politician, has taken a stand upon the subject either for or against? If this were to be the case, leaders in the church would be forced to sidestep such questions as the League of Nations, World Peace, and Prohibition. Mission Boards and Board officers are under obligations to make their judgment known upon such questions as threatening war with Mexico, friendly relations with Japan, and a treaty of amity with Turkey. This expression of judgment and opinion, or even advocacy, is not interfering in politics, but it is using one's influence to inject Christianity into international relations.

I have been told by leaders in Congress that if the Christian churches of America could agree upon the great moral issues of the day and then declare their agreement, they could secure the enactment of almost any law touching upon moral questions they desired. It would indeed be a sad day when the Christian leaders, backed by the churches, set themselves up as professional reformers through control of legislation. It will be a sad day for the world when Christian leaders are forbidden to speak on moral issues because perchance those issues fall within the realm of politics.

THE TURKEY TREATY ANOTHER CASE

Let us take, for instance, the subject of the Treaty of Amity between Turkey and the United States. The purpose of the treaty which was drawn up at Lausanne was to reestablish diplomatic relations between the new republic of Turkey and our own country. It seemed clear to the missionaries and the administrators of extensive missionary and educational operations in Turkey that the reestablishment of amicable relations with that country was for the best interests of the educational, philanthropic, and missionary work in Turkey. They also believed that by thus entering into amicable relations with Turkey the largest service might be rendered to the new government to aid it in setting the new house in order and in coming into friendly and worthy relations with the Western world. At the request of the interested boards and societies, I went to the Conference at Lausanne where the treaty was negotiated. It seemed to us that this

was a piece of diplomatic work that had for its end only the best interests of all concerned.

After the treaty was signed, but before it came before the Senate of the United States for ratification, it began to appear that the question of ratification was entering the field of politics. One great political party condemned the ratification of the treaty. Was it the duty of all Mission Boards, college trustees, and missionary teachers and workers to step aside because a measure of vast concern to all American interests in Turkey, including the missionary interests, had taken a political turn? There are some who say that since the treaty had entered the realm of politics it should have been left severely alone by all missionary interests and by all who have to do with missionary administration. On the other hand, is it fair to say that because politicians had made the treaty a party measure, those who were vitally interested in its ratification must retire without giving their testimony in favor of the treaty? Here one sees the thin line between diplomacy and politics. Some of the officers of the American Board and the missionaries in Turkey believed that they were entirely justified in making their position known on this important subject.

THE CLAIMS OF THE DEPARTMENT OF STATE

It would be culpable for an officer of a Mission Board to withhold from the Department of State important information which he possesses upon matters of grave diplomatic importance, even though that information might bear upon a political question. It would be even more blameworthy for him to refuse to furnish the Department, upon request, whatever data he possesses which would aid the Department in settling a case or solving a difficulty. These principles make it inevitable that officers of Mission Boards should keep in touch with the Department of State, not withholding information even when the question under consideration enters the realm of politics.

KEEPING OUT OF WAR WITH TURKEY

After we had entered the great war in which Turkey and Bulgaria, mission fields of the American Board, were involved on the side of the Central Powers, the question arose as to whether America should or should not declare war upon both countries. I had what I regarded as reliable information from unquestioned sources that Germany was doing her best to force these nations to declare war upon the United States in order that all Americans within their boundaries might be expelled. Turkey broke diplomatic relations, but refused to send Americans out. Bulgaria refused to take any action whatever, allowing the United States Minister, American missionaries, and business men to remain in the country. The Germans maintained that the presence of these Americans in both countries was detrimental to the progress of their cause. Later, General Ludendorf declared that Americans who were allowed to stay in the Near East were the cause of

the early breakdown of the offensive from that direction.

I had expressed the opinion when asked that since we could make no attack upon either country, the declaration of war would be merely a gesture which would not help the cause we were fighting for and might prove of real benefit to the enemy. This was a subject of conversation between Cleveland H. Dodge and myself on several occasions, and we seemed wholly to agree. Mr. Dodge was a classmate and close, personal friend of President Wilson's, and often was called to Washington for a week-end at the White House.

Later I began to see reports that I had prevented the United States from declaring war on Turkey. Some Armenians wrote me highly critical letters because of the attitude I had taken. I found myself being introduced as the one who prevented our being at war with Turkey. There fell into my hands a copy of a Sunday *New York Tribune*, in which an entire page was devoted to the way Cleveland Dodge and I had prevented the President from declaring war on Turkey. The *Boston Transcript* devoted its leading editorial to a repetition of this story, followed by a sharp criticism that the Secretary of a Mission Board should presume to take such liberties in important international affairs. I appreciated the compliment and took to heart the lesson that a Missionary Secretary should be as wise as a serpent when it comes to taking an active part in international matters, especially such as are not vital to his legitimate field of action.

#### THE BRITISH REGULATION RE INDIA

Another illustration showing how delicate is the situation and how closely missionaries and mission work are linked with governments is the following:—

Before a missionary can secure a passport to proceed to his field abroad he must take the following oath of confirmation:—

*"I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely without any mental reservations or purpose of evasion."*

The same missionary who has taken the above oath or made the above declaration must make the additional declaration, if he wishes to go to a British colony:—

*"I hereby undertake to do nothing contrary to or in diminution of the lawfully constituted government in the country to which I am appointed."*

In addition to this statement, the American Board, through a recognized authoritative officer, must make the following declaration in connection with the one made by the missionary himself:—

*"I have every reason to believe that he (the missionary named) will carry out to the best of his ability the spirit and interest of the declaration required by the British Government to which he has subscribed, and I declare that every effort will be made by this board or society to facilitate his doing so."*

This statement is to be sealed with the seal of the American Board. This British regulation is the outgrowth of war experiences with non-British missionaries who regarded loyalty to their own national government as more binding upon them than neutrality to the government of which they were guests, and with which their own government was at war; it requires of the missionary only that he remain absolutely neutral in case of political disturbances of any character whatsoever. The regulation has been criticized by Indian patriots who are eager for independence, since it prevents the missionary, even should he be so inclined, from giving them comfort and aid in the accomplishment of their ambitions.

Even if such a formal declaration were not required, it would be the height of folly for missionaries in India or any other country, whether under the rule of Great Britain or not, to aid or abet political movements and propaganda against the lawfully constituted authority of the *de facto* government. Missionaries violating the written or unwritten law of neutrality in any country would inevitably make themselves intolerable nuisances worthy of deportation.

#### A CONCLUSION WITH EXCEPTIONS

We come back to the original position, that missionaries and Mission Boards at home and abroad should not interfere with political questions. At the same time we must recognize that when moral issues directly affecting the work of missionaries and Mission Boards are before the public, it is inevitable that there should be freedom of utterance. We must recognize that upon the missionary and the Mission Board there rests a large responsibility to let the facts be known which bear upon the question at issue. In most cases this will be called diplomacy; in others, "politics," for there are few outstanding diplomatic steps taken by the State Department which do not impinge upon some phase of party politics.

# IN SIGHT OF ARGÆUS



MT. ARGÆUS

LEAVING his faithful Ford stuck in the snow, Mr. Paul E. Nilson, of the American Board Mission in Talas, Turkey, finished his trip to a Turkey orphanage and school, located upon the slopes of Mt. Argæus, in a wagon. At the school, Mr. Nilson was surprised to find that the wives of the faculty came unveiled and mingled freely with the men and boys as he gave his illustrated lecture. In the interior places he found that only the most modern women have taken off their veils. Because there was a schoolboy club called the "Eylik Dernek," or the "Doing Good Club," Mr. Nilson showed pictures of the Good Samaritan. One of the Turkish women later retold the story better than he did, he afterward admitted. After the pictures, the teachers and their wives gathered in the directors' room and drank coffee, smoked, and talked about modern ways. "John Dewey" is a name dear to them; for in his brief visit to Turkey that illustrious educator put his finger on the needs of the Turkish school system, so that teachers and directors still quote him.

Mr. Nilson gave many lectures in February, before the opening of school in Talas, with lantern slides bought with funds given by the Wisconsin Young People's Conference at Green Lake. As there is no movie show, library, reading room, or other such place of entertainment, the people enjoyed the pictures more than any one in America can imagine. Scenic views, paintings, the Prodigal Son, temper-

ance, the life of Washington were what he showed a group of men and boys gathered in the home of the old sheik of the town. They weren't in any hurry to leave after an hour and a half of lecture. The pictures of the drunkard's life seemed to have the deepest effect. Drinking has become very common there of late years. The day after he had shown the same pictures to another crowd, he heard that five of the young men had pledged themselves never to drink. He had made no plea—had simply let the pictures speak for themselves.

In the Girls' School at Talas excitement abounded when Mr. Nilson showed his stereopticon pictures. The room was darkened. The tension grew. The Hoja tried painfully to keep the whispering girls quiet. Finally the pictures began, and for an hour they were held entranced. The responsiveness of the girls proved that they needed only the opportunity to develop as rapidly intellectually as American girls could.

The scene was very different from that in a Turkish home, when, after an elaborate meal had been finished and prayers said toward Mecca, neighbors came in and flocked together on the divans and floor until the room was crowded. Peep holes were made in the wall, so that girls and women in the other rooms could see the pictures without themselves being seen. To them, the pictures opened up a new world.



RECRUITS FOR THE FIELD  
*Members of the Class of 1927, Candidates' Conference*

# BOUND FOR THE FRONT

## BACK ROW (left to right)

- MARY THOMAS, *West Africa*: Born, Fedora, S. Dak.; Huron College; Iowa Congregational Hospital.
- MRS. ELEANORA I. LOCKWOOD, *Marshall Islands*: Born, Adell, Wis.; Northwestern College; Evangelical Theological Seminary; Western State Normal School.
- REV. GEORGE C. LOCKWOOD, *Marshall Islands*: Born, Fennville, Mich.; Northwestern College; Evangelical Theological Seminary; Western State Normal.
- MRS. HILMA LIND LEACH, *Mexico*: Born in Iowa; Drake University; College of Missions; University of Columbia.
- REV. HENRY P. D. LEACH, *Mexico*: Born, Gloucester, England; Drake and Chicago Universities; College of Missions; Chicago Theological Seminary; Teachers College; Chicago Theological Seminary.
- MARION F. WILLSON, *Turkey(?)*: Born, Indiana; Western College; University of Michigan.
- ELSIE JEANNETTE ODELL, *Turkey*: Born, Greencastle, Ind.; DePau University.

## SECOND ROW

- LOUISE F. ROUNDS, *West Africa*: Born, Castana, Iowa; University of Texas.
- GRACE F. WOODS, *Marathi, India*: Born, Hatfield, Mass.; Smith and Simmons Colleges.
- JOAN VAN DER SPEK, *Madura, India*: Born, Hoboken, N. J.; Elmira and Hope Colleges; Hartford Theological Seminary.
- GLADYS E. CLARK, *Marathi, India*: Born, Auburn, N. Y.; Wellesley College; Presbyterian Hospital.
- EDSON C. LOCKWOOD, *Madura, India*: Born, New Britain, Conn.; Brown University.
- MARYCAROL JONES, *Marathi, India*: Born, Hankinson, N. Dak.; Carleton College.
- MRS. RUBY PHILLIPS BIRGE, *Turkey*: Born, Wellesley, Mass.; Wellesley College.
- FRANCES EMERICK, *Marathi, India*: Born, Dayton, Ohio; University of Oregon.
- MARY BRACKETT, *Turkey*: Born, Bristol, Conn.; Vassar College.

## THIRD ROW

- BEULAH TOM, *Turkey(?)*: Born, New Concord, Ohio; Ohio University.
- E. MARIE CROSBY, *West Africa*: Born, Nova Scotia; Galt Business College.
- MRS. RUTH H. BOBB, *Turkey*: Born, Paris, Tex.; University of Texas.
- PAUL F. BOBB, *Turkey*: Born, Denver, Col.; Rice Institute; Evangelical Theological College.
- DAVID J. JULIUS, *Syria*: Born, Spring Grove, Pa.; Gettysburg College.
- MRS. VIDA S. GITHENS, *South Africa*: Born, Kansas; Kansas State Normal; Oberlin College.
- REV. OTTO B. GITHENS, *South Africa*: Born, Kansas; Kansas State Agricultural; Oberlin.
- FRANCES B. CLAPP, *Japan*: Born, Logansport, Ind.; Pacific University; Teachers College.
- LOUISE F. TORRENCE, *Rhodesia, South Africa*: Born, Laurel, Mont.; Tabor and Washburn Colleges.
- HARRIET A. HALLET, *Turkey*: Born, La Crosse, Kan.; Washburn College.

## FRONT ROW

- MRS. ELEANOR S. REULING, *South Africa*: Born, Monominee, Mich.; Michigan State College.
- JOHN A. REULING, *South Africa*: Born, Osceola, Neb.; Michigan State College.
- MRS. FREDERICK F. MCKENZIE, *Turkey*: Born in Missouri; University of Missouri.
- FREDERICK F. MCKENZIE, *Turkey*: Born, Vancouver, British Columbia; University of Missouri.
- H. VEAZIE MARKHAM, M.D., *Africa*: Born, Berlin, Mass.; Washburn College; Washington University Medical.
- MRS. VIVIAN H. MARKHAM, *Africa*: Born, Topeka, Kan.; Washburn College; Ohio Wesleyan; Washington University School of Nursing.
- BABY MCKENZIE, *Frederick F.*, in Mrs. McKenzie's lap.

# THE HOME BASE

## THE TRAINING CLASS OF 1927

Our full-page illustration shows the young appointees, thirty or more of them, who assembled at the twenty-third annual training conference at headquarters June 8 to 14. Never was there a more hand-picked group for, mindful of the highly specialized work demanded of the modern missionary, the requirements for appointment have been high. In the whole company of thirty-nine who are soon to sail (a few were unable to attend the conference), we find that sixteen states are represented, besides Canada. Twenty-five colleges and universities had a share in the preparation, not counting theological seminaries, medical schools, etc. The majority of them have taken post-graduate work and have been tested by experience in their chosen line.

Three have already seen term service abroad and are returning under permanent appointment. These are Miss Woods of Marathi Mission, Mr. Bobb of Turkey, and Miss Clapp of Japan. Africa claims ten workers, including one doctor and his wife, a nurse, a school principal—Mr. Githens, for Amanzimtoti Institute—and other teachers for both South Africa and West Africa. Turkey is assured of nine recruits, mostly educational workers; India receives eight, and others go to Micronesia, Greece, Mexico, and Japan. A "musical missionary," Miss Frances B. Clapp, might well be called, since she goes to the Doshisha University to train large choruses and teach Western music, both instrumental and vocal. She has unusual gifts and remarkably fine preparation for this specialized work.

During the conference the morning program included the usual talks by Board Secretaries, together with inspirational addresses from such authorities as Dr. Fleming, Professor of Missions at Union Seminary, who spoke on "The Place of Missions in the World Today," and Professor Latourette of Yale, on "The Spiritual Life of the Missionary." Rev. David N. Beach, Jr., gave the address on "Our Congregational Fellowship," while Dr. Potter officiated at the sacrament of the Lord's Supper on the last day. Once again Dr. Joel E. Goldthwaite, the eminent Boston physician, contributed talks on the "Physical Life of the Missionary."

Afternoons were filled with individual consultations and various business arrangements, and evenings with discussions in which returned missionaries took part. Some time was set apart for social intercourse, notably the supper and reception at the Auburndale Missionary Home one evening. The service of Godspeed was held in Park Street Church, Boston.

## A FAMILY AFFAIR

Every commission service for an outgoing missionary has a character of its own, but we think the one held for the commissioning of Miss Grace Fairbank Woods at Hatfield, Mass., was unique, because of the participation of so many members of the famous Fairbank family to which she belongs. The service was held May 19, in connection with the annual meeting of the Hampshire County women in the church where Miss Woods' father was pastor for thirty-three years. Her mother, Mrs. Robert M. Woods, has long been president of the Hampshire County Branch of the W. B. M. Grace Woods represents the third generation of Fairbanks to serve the Marathi Mission, and she goes to the girls' school in Ahmednagar started by her great-grandmother, Mrs. Henry Ballantine—this time as a permanent worker. She has already been on the staff of this school for three years and has acquired the Marathi language.

The devotional service that day was led by Rev. Randolph S. Merrill, a brother-in-law; Mrs. Robert A. Hume, an aunt, gave an address on The Women of India; one sister sang an appropriate solo, and another rendered a violin obligato.

The commission service opened with a pledge of support from Hampshire County, given by Miss Clara P. Bodman, of North Andover. Dr. Strong, on behalf of the American Board, presented the commission. The welcome to the field was given by Miss Carolyn Smiley, who first welcomed Miss Woods when she landed in Bombay four years ago. Miss Julia A. Caverno of Smith College offered the prayer of consecration. At the close of the service, the O. J. S. girls of Hatfield Church sang the hymn "Follow the Gleam."

Such was the service of consecration and Godspeed for another member of the great Fairbank family, which numbers so many missionaries already on the field. The whole history of Christian work in India is tied up with that of this famous family.

## WELCOME JUBILEE GIFTS

All over the world there are mission buildings, made possible by jubilee gifts of the Woman's Boards and their Branches as one by one they celebrated their golden anniversaries. The two most recent have been the Norfolk and Pilgrim Branch of the old W. B. M., of which Mrs. Isaiah W. Sneath of Wollaston was President, and the other, the Franklin County Branch, Mrs. Ambert G. Moody of East Northfield, Mass., President. Both Branches have held memorable anniversary meetings, with a record

attendance and a wonderful spirit of loyalty and enthusiasm.

Norfolk and Pilgrim Branch aimed to get memorial gifts sufficient to build a house for an Indian teacher at Capron Hall, Madura, and it collected \$1,265, considerably more than its goal. This money was given by women—and men, too—in sums of varying size in memory of their mothers or other relatives who were interested and active in the early days.

Franklin County's money also was raised as an extra and designated for the building of a residence for its own missionary in Africa, Miss Ellener, of Chikore, Rhodesia. On the day of the jubilee meeting in Greenfield \$2,040 were brought in in golden bags and the women of this district will probably supplement this with enough more to provide the needed \$2,500.

#### THE W. W. C. OF MONTANA

These initials stand for Woman's Work Commission, which Montana women substituted for Montana Woman's Missionary Union at the state conference meeting in Missoula. Montana has never had but one woman's society, which was both home and foreign, and now it has made its woman's organization a part of the conference. Three women are added to the six men on the state board of directors, these three being nominated by the women of the churches, and coming from different parts of the state. A woman vice-chairman in each association is another feature of the plan, together with committees on projects, on E. M. C., on thank-offerings, on missionary education, and on ladies' aid work. The plan calls for coöperation with the ladies' aid in the local church, with the thought that its members may be more interested to include missionary education and missionary giving in their program if they are tied up to the W. W. C. The conference expects this Woman's Commission to take a dominant position of leadership in the whole promotional work.

At the invitation of the Mid-West Regional Director, Mrs. Greef of our Prudential Committee went to Montana in the early spring, holding conferences with women of different churches, suggesting women delegates for the Missoula meeting, and helping to put over this new plan which state leaders had already worked out. She writes: "Montana is a home missionary state; churches are few and scattered, hard times have affected the rural parishes and many things might enter in to discourage, but I never met more eager and earnest women with the fine old spirit of the West to dare and to do."

The three elected as state conference directors are Mrs. W. H. Nye, Billings, former president of the Montana Union; Mrs. G. H. Carsley, Helena; Mrs. G. W. Bates, Great Falls. One woman pastor, Rev. Rhoda J. Dickinson, of Roundup, was already a member of the Board.

#### NEWS FROM OREGON

We have received a copy of the new constitution adopted recently by the women of Oregon, who are now organized as the Congregational Woman's Missionary Society of Oregon. They state their object to be "to cultivate the spirit of missions, to promote missionary knowledge, to recruit missionaries, and to support all missionary interests of our national societies through the Oregon conference." The former president of the Oregon Woman's Home Missionary Union, Miss Marthina Grimsby of Portland, is the new president, while Mrs. W. H. Phillips, also of Portland, formerly president of the Oregon Branch of the W. B. M. P., becomes a vice-president, and the chairman of the missionary committee of the conference.

#### CONFERENCE WANTS WOMEN DELEGATES

Unification is still the order of the day in Massachusetts, which has had fourteen Branches and fourteen Alliances within the state. Now, all but one have merged their home and foreign work and become district organizations of the Congregational Woman's Missionary Society. The Massachusetts Conference is in the process of reorganization to bring it into line with other states. It was recently voted to make the Woman's Society one of its agencies and to pay the women's promotional expenses from state funds. Women are being put on important state committees and the rules regarding delegates have been changed to permit each church to increase the number to three instead of two, with the hope that one will be a woman. Thus conservative Massachusetts is trying to face its peculiar problems, and is doing it in a spirit of fairness to the women who raise such a large share of its missionary budget.

#### NEW YORK ADOPTS NEW NAME AND LEADERS

The Society of Congregational Women of the State of New York came into being at the time of the state conference meeting in Canandaigua. The details of the organization came to us just as we are going to press, so we can do little more than mention the fact of the merger of the former women's organizations and speak of some of the new officers. Mrs. Warner James of Brooklyn was elected President, and the Vice-Presidents are Mrs. Daniel C. Turner of New York City and Mrs. A. A. Goodes of Buffalo, thus representing both the eastern and western parts of the state. Mrs. Henry F. White of Fayetteville has been made Field Secretary, which is a salaried office. We are interested to note that Miss Helen Frances Smith, formerly on the executive staff of the Woman's Board of Missions, has been chosen as Office Secretary, with headquarters at 287 Fourth Avenue, New York City.

## A NEW PLANT AT CAGAYAN, P. I.

MRS. FRANK WOODWARD, OF OROQUIETA, P. I., REPORTS SOMETHING THAT SETS US A-THINKING

"This was a real Christmas for our church here; for the new church was finished and painted. The members were painting it during November and December. The building cost, with land, about \$1,900, of which the members here gave over \$1,650. As there are only about seventy-five active members, many of whom are very poor, this church is truly a gift to the Lord, made with loving sacrifice.

"Our janitor, who receives \$2.50 a month (five pesos) for keeping the church and grounds clean, and who



CARRUTH MEMORIAL HALL, CAGAYAN, P. I.



THE GIRLS AT DINNER IN CARRUTH HALL

has very little land of his own, gave from his poverty \$65 in different small amounts during the two years of building! At no time during the two years would his monthly income have totaled \$20, and he has a wife and three small children; so I think I might say he has given over three months' salary to the church in two years.

"One of our deacons who has land, so that his income probably is about \$450 a year, but who has a brother, sister, and wife and six children, gave over \$200. This man is a most earnest Christian and has given with sacrifice because of his love for Christ. It is an inspiration to know people

like these. Many members could not give money, but gave labor. Here a common laborer receives a peso a day, and in a month earns at the most twenty-five or twenty-six pesos, or \$12.50 or \$13.00. A man earning this amount who has a family can only exist. In sickness or at death he needs outside help; and has not enough for good clothes or to build even a poor shelter. Those who have land fare better.

"The Girls' Dormitory, 'Carruth Memorial Hall,' at Cagayan is a fine building, well built, and well located. You would enjoy seeing it."



EVENING PRAYERS: MRS. YAPSUTCO LEADING

# METHODS AND PROGRAMS

## NEXT YEAR IN THE WOMAN'S SOCIETY

We are receiving daily requests for suggestions for program materials in Woman's Associations, Woman's Missionary Departments, and Societies. In a previous number of the *Missionary Herald* we have included a write-up of the available text-books for next year. It is particularly fortunate for us Congregationalists that this year, when we are starting specific projects in our churches, the theme of study suggested for all denominations is a general theme to which specific application in terms of the particular project of our own local church can be made. There are three possibilities in the line of program building:

*First.* Make a general background study following the theme of the year—"The Essentially Missionary Character of Christianity," and use the text-books—"The Adventure of the Church" by Cavert, "New Paths for Old Purposes" by Margaret Burton, or "A Straight Way Toward Tomorrow" by Mary Schaufler Labaree Platt. For these see the "How to Use" or "Helps for Leaders" on the various books.

*Second.* Prepare programs for which background has been set in one or two first-class talks on the text-books, possibly reviewing these or one of them, and with the balance of the programs specifically concerned with the projects of the local church as an application of the principles in the books. These would be prepared by the local group from materials suggested in the various Project leaflets—"If Your Project is in China," and so forth, supplied free by the Boards on request.

*Third.* Use programs furnished from the Commission on Missions or the Boards, concerned with specific countries or with the general background of our Congregational work. The Boards will have available from September 1 programs on the fields, both Home and Foreign, a series of three or four on each of the major fields of the Boards. These, however, might be supplemented from Mrs. Daniels' "How to Use" for "A Straight Way Toward Tomorrow," which is simple enough for the smallest society and suggestive enough for the largest. We are giving an extract from Mrs. Daniels' programs below, to indicate the richness of the suggestion material. This would require not necessarily more than two copies of the book, for the use of the Program Committee and the person presenting the material. One copy at least should be in paper so that it may be broken up into parts if desirable. It will require also one copy of "How to Use," but this should not be prohibitive for any group.

## PROGRAM

### *The Starting Point*

#### The Christian Home

(From Chapter II of "How to Use" by Mary L. Daniels, for use with "A Straightway Toward Tomorrow" by Mary Schaufler Labaree Platt.)

1. HYMN: *Lord, speak to me that I may speak.*
2. MOVING PICTURE: Home, Sweet Home.  
A soloist, out of sight, sings the familiar old song while a simple pantomime takes place before the audience, something as follows:—  
Breakfast on table in orderly, pretty dining room. Young boy and girl playing game quietly on floor, waiting for rest to come. Mother, who went for the baby (may be large doll), returns, settles him in a bassinet or on a couch, beckons children to the table, father comes in smiling, all eat. At a signal, sister gets Bible and mother appears to read, then four stand about table with bowed heads as father appears to pray briefly. Children then scamper about, in and out, getting books, papers, things on for school, while father leaves room, returns with hat, bids all affectionate good-bye, offers to take baby upstairs for mother; all thus disappear, father to business, children to school, mother to household duties.  
(About 10 minutes' constant motion, but moderate.)  
While this has been going on in pantomime, four OBSERVERS have in turn softly slipped in through a door or stolen across the stage, like spirits unseen yet observant. They, too, pass out.
3. DEVOTIONAL SERVICE.  
At this point place in plain sight, front, a large white cardboard printed clearly with the words: *A Christian Home for every child the best Starting Point for life's journey.* Gather brief service about this, using words on p. 40, "Our Ideal."  
Scripture: Provs. 31: 10-31.  
Prayers:  
(1) Thanksgiving for our homes.  
(2) Petition for all home life.
4. THE OBSERVERS meet in conference, seated. (Use pp. 38-39 and 48-53.) The four should informally discuss the points they have observed in the Christian home of the moving picture above.  
(Suggestion follows in "How to Use," omitted here.)
5. TRAINING THE TRAINER: (a 10-minute paper, material, pp. 37-48, 53-59). Close it with reading *The Light in Darkest Africa*, pp. 59-60.
6. A FIVE-MINUTE FORUM.  
Topic: "The American Home."  
Have six women ready with a question each, from their seats, which a leader in front will answer or call on others to discuss. Let the questions touch on the virtues and the dangers seen in our homes—causes—remedies—teaching a natural religion to the children, etc. Thus lead up to few-word prayers by several for our own homes as centers of the Christ-light.
7. HYMN: *Take my life and let it be Consecrated, Lord, to Thee.*



# THE BOOKSHELF

*Mohammed.* By R. F. Dibble. New York: Viking Press. Pp. 257. Price, \$2.00.

R. F. Dibble, in writing his recently published book, "Mohammed," expresses the hope that "by steering a zigzag course between the Scylla of rhapsodical praise and the Charybdis of envious detraction, it may be possible to arrive at a relatively detached and peaceful haven, where the immeasurable Arab looms a little less vaguely through the remoteness of thirteen centuries." In this purpose the author has to an appreciable degree succeeded. Mohammed as a man, a very human individual, sometimes played upon by forces he didn't understand, always full of susceptibility to intellectual and moral error, is pictured in vivid and rather brilliant fashion. But as a serious study of a great religious leader, the book is a disappointment. For the author, religious aspiration, the search for God, seem to have no reality. Consequently sarcasm takes the place of either appreciation or adverse criticism. The statement that "Gabriel winged his way from Allah's presence with the gratifying information that Mohammed might do as he wished," is characteristic of the author's point of view.

Unless it is the grief he showed over the loss of a son and a certain kindness to dumb animals and an occasional human being, the only quality of real merit ascribed to Mohammed is his superb political ability. A coward, a liar, and a cold-blooded murderer, even, is pictured as becoming the great leader through his ability to flatter "hucksters" by calling them "merchants," and to win the devoted allegiance of desert tribes by offering them a faith that "sanctified theft here and promised Paradise hereafter."

The book makes no attempt to sift evidence and reproduce the historical Mohammed. The author freely uses whatever tradition makes the figure of the Prophet loom up out of the darkness of the past as a vivid, human person. As religious interpretation or historical research, the book is not to be taken seriously, but it is interesting reading, and Mohammed, with all the human frailties he actually had, and probably more, *lives* again in its pages.

J. K. B.

*Present Day Japan.* By Yusuke Tsurumi. Columbia University Press. Pp. 114. Price, \$1.75 net.

This book contains six lectures delivered at Columbia University. The author thus describes the burden of his argument: "It is that changes of epochal significance have taken place in the Orient during the past four or five years—changes which render obsolete the historical treatises now used in the schools—changes which augment the weight of

the East in world affairs—changes which concern above all the United States and Japan as Pacific powers." He then goes on to describe these changes, and in doing so gives special attention to "Intellectual Currents in Japan," especially as seen in modern literature. He recognizes the influence Christianity has exerted and says: "It is just to record here that American missionaries have made significant contributions to the development of every phase of humane and liberal movements in Japan. . . . If you will take the outstanding figures in nearly every field of beneficent work in Japan, you will find men and women who in their early life came under the influence of American missionaries."

The last chapter of the book is entitled "The American Immigration Law." Here the author, though writing with much restraint, shows that the esteem in which Japanese formerly held America has been greatly lessened, not so much by the restrictions that the law imposes, as by what they consider the insulting way in which it was discussed and enacted by Congress. Yet he closes by saying: "We have not lost our faith. We are awaiting with breathless interest the manifestation of American spirit, the traditional spirit of fair play and serene justice."

O. C.

*History of the Arabian Mission.* By Rev. Alfred DeWitt Mason, D.D., and Rev. Frederick J. Barny, M.A. Board of Foreign Missions Reformed Church in America. 1926. Pp. 256. Illustrated.

Here is a story of triumphant persistence. Perhaps no mission field has yielded results at such tremendous cost as Arabia, the center of Islam.

The early history of Arabia, together with a glance at the Mohammedan religion, is covered in the first chapters mostly by means of quotations from well-known authors. Beginning with the fifth chapter, the history of the present Arabia Mission of the Reformed Church is told in an animated way, and is made vivid by excellent illustrations. Perhaps this mission is most widely known through Rev. Samuel Zwemer, one of its earliest missionaries, who is now editor of *The Moslem World* and America's foremost exponent of missions to Moslems.

*The Ao Naga Tribe of Assam: A Study in Ethnology and Sociology.* By William Carlson Smith, Ph.D., at one time Associate Professor, U. of S. C.; now Professor in U. of Hawaii. London: Macmillan Co., 1925. In America the book can be secured only from Dr. Erle Fiske Young, University of Southern California, 3551 University Avenue, Los Angeles. Price, \$4.50 per copy, prepaid.

This is a volume full of interesting and useful material along ethnological and sociological lines, but its particular interest lies in the fact that it is

written by one with the experience and the outlook of both the missionary and the trained sociologist. The matters of most striking interest to the average reader are found in the closing chapters where the author frankly faces the problems created in the contacts of these uncultured people with the culture and religion of the West. He has studied carefully the results produced through the meeting of this group in the hills of Assam with one on an entirely different cultural level, showing that "the group on the lower level (has tended) to become disorganized and the old agencies of social control cease to function efficiently through this meeting."

As a result of the study which the author has made and of the facts which he presents, one is led to the conclusion that there must be a new consideration of methods by missionaries, in fact by educators of all kinds, in their dealings with primitive peoples. Many problems are created by missionary work. In certain cases it is apparent that Christianity may not be an unmixed blessing if administered too suddenly, in too large doses and in its Western form. The author, quoting Mr. Henry Balfour, wisely calls attention to the fact that "in endeavoring to promote culture metamorphosis, if our conscientious aim is to raise the savage to a higher level, we should try to achieve our object by evolution, not revolution."

This is an important point, as the writer of this review can testify. For instance: It is his experience, and he believes the general opinion of the present generation of missionaries, that it is a mis-

take in seeking to develop a native Church in China, spiritually and financially independent, to furnish the Chinese Church too freely with foreign funds for use in building the semi-foreign type of churches which many of them desire. It is also a mistake through large use of foreign funds to produce an abnormally fast growth of Christianity. What is most needed is that the new faith and its institutions should be such as are normally and naturally worked out by these people themselves, with encouragement by the missionary, but apart from his dominance, and without any *large* use of funds which he provides. Better a slow growth which is truly indigenous than a rapid one of the hot-house variety.

We believe there is another matter to which Mr. Smith might have called attention, and that is the fact that the missionaries, and all others who wish to be in the best position to aid the gradual evolution of a higher standard amongst the peoples for whom they work, should strive to keep their own living standard from being *hopelessly* higher and different from that of their native friends. Mr. Smith tells of how the old taboos against stealing are being gradually broken down among the Ache Nagas. "The missionaries and officials live in great splendor compared with the Nagas, and this gives the impression that they have unlimited wealth at their disposal." Therefore, "stealing from a foreigner, especially a white man, is on an entirely different basis" from the old thievery from his own race which was taboo. "Since no serious results have followed,

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| <b>Pacific Islands.</b> Voyaging Among the Philippines .....                | 80 slides...  | Dr. C. T. Sibley and others        |
| The Thrilling Tale of the Philippines .....                                 | 83 slides...  | Rev. Frank C. Laubach              |

In addition to the above, we have a fine selection of hymn slides, which may be obtained for use with the above lectures. We also have available a stereopticon lantern which may be rented for a small fee. The instrument is sufficiently large for Sunday school or auditorium work. It is equipped with a four hundred watt Mazda lamp, and will be furnished from the Boston Office to our constituency in the New England District. Write for available dates and price.

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All above lectures were revised in 1925 and 1926. Many new slides have been added.

ere is no question but that their taboos against left will be gradually loosened up" (page 186). Any one who has lived for a considerable period in the Orient knows that Westerners cannot with impunity live in the same way that the native peoples do. However, that fact does not justify the white man in living in India or China in a luxury possible only to the very wealthy in his own land. We wish to make no veeping criticisms here, but merely to suggest caution on the part of those who wish the relation between Oriental and Occidental to be as nearly normal as possible, and who also care to see to it that evolution and not revolution shall be the way forward for backward peoples.

A careful reading of Mr. Smith's work and a consideration of the facts which he presents reinforces the writer of this review in a judgment to which he had previously come through missionary work first among the native Hawaiians, and later among the Chinese; that is, that modern Christianity has dispensed altogether too much with the element of authority in religion. Mr. Smith has been impressed in his study of the Ao Nagas and of related primitive peoples with the fact that "where two groups on different cultural levels come into contact, the one on the lower level tends to become disorganized, and the old agencies of social control cease to function efficiently." This is true, and the mistake of at least the Protestant section of Christianity in dealing with the situation has been that it has tended on the Mission Field, as at home, to let every man be "a law unto himself" in religious matters. This is not the place to discuss the vexed question of authority. But we believe that it is worth while to suggest that as a child in the home needs parental authority and social control, so primitive peoples who, even though of adult age, are in their mental and moral childhood, need a religion which furnishes this element of authority. Without it they can hardly develop normally the life where authority is largely outgrown. Churches, even those which have disdained the idea, have always exercised authority as to both the creed and the life of their members. But in Protestantism the right and necessity of Church authority, not absolute, but real, has never been openly accepted except by a very small minority. One feels that if the Church would successfully grapple with the problems presented by the meeting of such tribes as the Ao Nagas with Western life and culture, it must accept in a modified form the Catholic principle of Church authority and apply it on the Mission Field. When the old agencies of social control have broken down and cease to function, then the Church must do its work as the mother of souls. But no mother is a good mother who never uses her authority for the benefit of the child during the years of childhood and adolescence.

Mr. Smith has done a most valuable piece of work. We hope that on the basis of his investigations, more attention may be given to a revision of some of our existing missionary methods.

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**MISSION NEWS**

**THE DOSHISHA TRANSFORMED**

One of the results of the Doshisha revival has been the approach of twenty of the most active and influential students in the non-Christian Law Department, to Mr. and Mrs. Samuel C. Bartlett of the Japan Mission for definite concentrated teaching of Christianity, avowedly with the purpose of becoming Christians if they conscientiously can. "I want to be baptized," said the leader, "but if I should do so now, I would be lying to God." Another member of this group is the grandson of a close friend of Neesima's. These men have been students who have held aloof, for the most part, from Mr. Hori's movement. A group of 500 students of the commercial department have been deeply influenced by Mr. Hori and declare that they have received the greatest blessing of all. The whole atmosphere of the college has been changed, however.



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*Photo by Jean Ennis, aged 11, Sachikela, West Africa. Send us another, Jean. You have the right idea. Perhaps you have a folk story, too, that this friend of yours learns at his mother's knee.*

REV. and MRS. WILLIAM W. WALLACE, of the American College, Madras, left Madras April 4, planning to spend two weeks in England before sailing from there the last of the month.

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## MISS WILSON BEGINS HER MISSIONARY CAREER

On a recent bicycle trip through the mountains with Miss Katherine Merrill, Miss Eleanor Wilson, who in her last term of language school at Tokyo, had an interesting experience in a little Japanese inn at Unato. About seven o'clock this particular evening a Japanese came to see them. He dropped to the floor and pushed a hymnal and a New Testament in front of him. The books looked brand new, and by questioning the owner, it was found that he had never read either of them. He asked the two young women to explain the books. So Miss Merrill taught him a couple of hymns and Miss Wilson explained what he read for her from the Testament. It was found out later that he had borrowed these books from the only Christian in the village, as a means of introduction. He was the policeman of the village. Later two more men came in, and as time went on, it looked as though the hostesses might have to ask their interested guests to retire. But the men had asked what time the young ladies went to bed, and had been told "at the hour of ten o'clock." At ten, therefore, they arose and departed. "Well, Eleanor," said Miss Merrill, with a smile, "you've begun your missionary career."

## MISSIONARY PERSONALIA

REV. HORATIO B. NEWELL, of Seoul, Korea, who was kept out of Taiden two years after the passage of the Exclusion Law on account of strong anti-American feeling, has been invited there by the church, found a most cordial reception, and was urged to visit them once a month. The church has taken on new growth, become fully organized, secured a good lot, and money enough to start building this summer.

MISS MARY KINNEY of the American Academy, Scutari, and MISS ETHEL PUTNEY, of the Gedik Pasha School, on a visit to Salonica, were given a reception in the College, to which were invited all the boys and girls who had been in their two schools. Over twenty came to see Miss Kinney, and Miss Putney had ten. Quite a number had been in Miss Kinney's orphanage just after the war. Some were originally from Adabazar, others from Ismid and Constantinople.

PROFESSOR and MRS. H. L. HOPKINS, of Pacific University, Forest

Grove, Ore., are to spend their Sabbatical year teaching in Anatolia College, Salonica.

KRIKOR DEMIRDJIAN, the blind student at the School of Religion, Athens, was particularly successful in his Vacation Bible School last summer and looks forward with great hope to this summer's work, when he will probably center his attention on the little children, as before. He writes: "We do not believe that we can give an adequate description of the joy and gratification of heart which we have been taking in this ministry. This kind of joy is more thrilling and much more exuberant than the brief happiness which one feels in earthly success and prosperity."

MISS LILLIAN PICKEN is carrying the Satara District work during the absence of Rev. and Mrs. McCance on furlough, and has moved into their bungalow, which she has named Banyan Gate, because of the splendid old tree that spreads its great branches, with their mosslike air roots dripping in gray clusters at the entrance. "I often wish more of our churches at home would become 'banyan churches' and propagate themselves in foreign lands with the same persistence as these beautiful trees," she writes.

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MR. ALLEN LORIMER, who recently completed a term of service in Doshisha, married, last April, MISS MARY GRIFFIN in Shelby, N. C. Mr. and Mrs. Lorimer's address is 519 West 121st Street, New York.

The welcome that REV. E. H. SMITH has been receiving on his return to Ingtau from Foochow City warms his heart. Even semi-strangers stop him on the street and welcome him back. "Daily their need and desire for missionary help and coöperation is becoming more apparent," exclaims Mr. Smith, in a letter of rejoicing over his return "home" to Ingtau. There lies ahead a revival of interest in Christianity, in the opinion of Mr. Smith. Sun Yat Sen's teachings are the direct outgrowth of Christian thinking, and Sun Yat Sen is almost worshiped by the Nationalist Party. His picture is in every public place, and in every home. His will is known by heart to all. The Nationalists have forbidden the worship of Confucius as superstitious!

## THE CHRONICLE

### ARRIVALS ON THE FIELD

April 29. In Constantinople, Turkey, Dr. and Mrs. Lorin A. Shepard, returning to the Turkey Mission.

May 28. In Constantinople, Turkey, Mrs. Paul E. Nilson, returning to the Turkey Mission.

### SAILINGS FOR THE FIELD

May 14. From New York, Rev. George E. White, returning to the Turkey Mission.

June 3. From Montreal, Rev. and Mrs. John T. Tucker of the Canadian Board, en route to Dondi, West Central Africa.

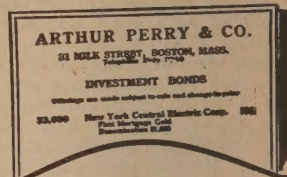
### ARRIVALS FROM THE FIELD

May 9. In Seattle, Rev. and Mrs. Lyman V. Cady, Miss Grace M. Beck, Miss Alice M. Huggins, Miss Josie E. Horn, and Miss Gertrude Wyckoff, of North China.

May 23. In San Francisco, Rev. and Mrs. Robert M. Bartlett, Rev. and Mrs. Paul R. Reynolds, and Miss Ethel M. Long, of North China.

May 26. In Boston, Rev. and Mrs. W. W. Wallace, of Madura, India.

May 27. In New York, Miss Lulu G. Bookwalter, of Ceylon.



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May 29. In Boston, Rev. and Mrs. Merlin W. Ennis, of Sachikela, West Africa, and Miss Una J. Minto, of Bailundo, West Africa.

May 29. In Seattle, Rev. and Mrs. Willard L. Beard, of Foochow Mission.

June 5. In Boston, Dr. and Mrs. Walter F. Hume, of Wai, India.

June 6. In Seattle, Miss Luella S. Miner, Miss Jessie E. Payne, of North China Mission.

#### MARRIAGE

June 12. In Shelter Island, N. Y., Mr. Paul Rowland and Miss Marion Allchin.

#### BIRTHS

May 11. In Salonica, Greece, a son, John Hubbard, to Mr. and Mrs. Maurice H. Bigelow.

#### DEATHS

April 30. In Northfield, Minn., Miss Nina Stewart, formerly of the Japan Mission.

May 21. In Los Angeles, Cal., Mrs. George (Emma Sampson Wilder) Gutterson, formerly of Madura Mission.

#### MRS. GREEN, OF CEYLON

Mrs. Margaret Williams Green, widow of Dr. Samuel Fisk Green, who died March 29 at her home in Hartford, Conn., was born in Pomfret, Conn., July 16, 1836. When she was nine years of age, she moved with her parents to Worcester, Mass. In 1862 she married Dr. Green, who had been a member of the Ceylon Mission since 1847, and within a week they embarked for their chosen field. The trip was made during the uncertain conditions incident upon the Civil War, when Northern shipping was harassed by privateers. The vessel upon which they sailed was carrying ice to Madras and rounded the Cape of Good Hope, the voyage taking four months.

Mrs. Green was much beloved by the people of Jaffna, and Dr. Green, in his work as physician and surgeon, in the training of Tamil doctors, and in the translating into the vernacular of standard medical works, felt he owed much to the sympathy and devotion of his wife.

In 1873, with their four children, they returned to the ancestral home at Green Hill, Worcester. Three children survive her: Miss Julia E. Green, of Hartford; Mrs. Daniel M. Owen, of Halifax; and Dr. Nathan W. Green, of New York.

Mrs. Green possessed a rare combination of strength and sweetness of character. The serenity of her countenance and sunny smile reflected the peace of her perfect trust in Christ and her close walk with Him. Even in advanced age her mind was unusually clear, and she enjoyed the friendship of and frequent intercourse with many who found a benediction in her presence. During the long months of her invalidism she kept an alert interest in all concerning the spread of God's Kingdom in this and other lands.

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